

press upon them the fear of the Lord, to train their feet in ways of righteousness, than it is to expose them to the temptations of wealth unguarded by the maxims of religion.

The commendation of Noah leaves nothing to be desired; "a just man and perfect in his generations, and one who walked with God." The Lord has said: "They that honor me I will honor," a declaration which has conspicuous fulfillment in the history of such pre-eminent saints as Enoch, and Noah, and Abraham, and Moses, for in point of distinction there are none in history superior to them. The subject of the present sketch has been called the second Adam, as from him alone sprang the second beginning of the race. There is a curious speculation concerning his grandfather Methuselah the oldest man, who according to the Bible chronology died in the same year of the flood, giving rise to the question whether he died a natural death, or was one of the victims of the deluge. There are no grounds however for the latter supposition, for in the space of a year there was ample time for two such events as the death of a patriarch and the beginning of the flood. The Bible account of his decease gives no room for the inference of a violent death, and besides it must not be supposed that the son of Enoch, the father of believing Lamech and the grandfather of righteous Noah was other than a good man, who was rewarded with a long life of peace and content. At the birth of Noah, his father had some prophetic vision of the character and future career of his son, saying: "This same shall comfort us concerning our work and toil of our hands, because of the ground which the Lord hath cursed." This prophecy was only partially fulfilled, for altho he did not save the world from the evil which had deluged it, he did save the race from total extinction on account of that evil, and launched human history upon a newer and more hopeful course.

The selection of Noah for so distinguished a mark of the divine favor, and for so vital a service to mankind was declared to be based upon his godly character. He lived in a time of general degradation and wickedness, when it required great strength of purpose and heroism to be avowedly and openly a worshiper of God. Moreover he was a preacher of righteousness, an office which under the circumstances must have been attended with persecution and peril. Nevertheless he persevered for the long period of 600 years, and at the end of that time realized that special providence which preserved himself and his family from the deluge. "Come thou and all thy house into the ark, for thee have I seen righteous before me in this generation." Effective service,

whether in large or lesser degree, is immutably based upon character, and we have yet to see usefulness in any line of moral or spiritual service spring from a soil in which virtue, honesty of purpose, sincerity and purity were not the dominant elements. Holiness has always been and will always remain the highway of usefulness.

The faith of Noah in building the ark was evidenced by the fact that tho a practical and rational man, he accepted simply upon God's word, the destroying flood as a coming event, notwithstanding the unusual, unnatural, unscientific and improbable nature of this proposed phenomenon. In doing so it is extremely probable that he incurred the ridicule of his contemporaries, who would naturally make him the object of their rude jests and infidel scorn. It was certain that he incurred great expense, for tho he had been a very rich man, the construction of so huge a vessel, to say nothing of the expense of equipping it, and supplying stores for such a voyage as lay before him, must have exhausted the last of his fortune. An act of this kind, involving the sacrifice of all one's possessions, would at this day be regarded as at least a considerable test of faith, but then, as it will now, the sequel proved that it was the best possible investment he could have made of his wealth. He was certainly a richer man when he came out of the ark than when he entered it, for he had to ask no questions concerning title deeds. The world was all his.

The act of worship which he performed in gratitude for his safe deliverance from the flood was attended with momentous consequences to his family and to mankind, for God took occasion by it to make with him and his posterity a covenant of mercy, testifying that he would never again smite the earth with a deluge, and thereby removing what would have undoubtedly been a constant and fearful apprehension that a universal flood, being an occurrence not impossible to nature, might at any time recur and overwhelm the world. That comforting promise also of the uninterrupted flow of the seasons and the natural providences, was then inscribed. No other promise was conceived in greater tenderness, or has brought more solace to a perplexed world. Again at this time the Lord removed the curse from the ground, originally imposed for the crime of Cain. Again he ordained the punishment of death for murder. Again he allowed for the first time the flesh of animals as food for man, a circumstance which vegetarians believe to be the cause of the immediate decline of human longevity: What an assemblage of notable events crowd around the doors of that abandoned ark, lighting up this primitive scene with a peculiar interest

as Noah and his sons gaze awe struck upon that beautiful symbol and seal of this gracious covenant, the seven colored bow spanning the vanishing clouds.

There is one other scene in the career of Noah, a spectacle of bestiality and disgrace, permitted and recorded doubtless to show that notwithstanding his unparalleled distinction Noah was but a man, and that there is no human perfection in the sight of God.

WHY I AM A MEMBER OF THE BRETHREN CHURCH

GILBERT NEILSON

It is the request of the Brethren here that I write an item, giving reasons why I am in fellowship with the Brethren church. Two years ago I came here with my family and heard for the first time the doctrine of the Brethren church thro our Brother Hilderbrand who came over to my place and asked me to come to church with him. I asked him to what church he belonged. He told me, I asked him about doctrine, and he said, Trine immersion, feet-washing and the Lord's supper. My curiosity being awakened on trine immersion, I said, I must investigate this; surely I have not been mistaken in this. I preached single immersion for seventeen years; had such teachers as C. H. Spurgeon. Here are a few of the quotations from the early Fathers, Theologians, Bishops and leaders of the primitive church. Tertullian, A. D. 200 in his treatise against praxeas, assigns to trine immersion an apostolic origin. Christ, he says, (C. 26) appointed baptism to be administered not in the name of one, but three, Father, Son, and Holy Ghost. Therefore we are dipped (tinguimus) not once but thrice, into every person of the Trinity at the mention of each name. Prof. Duncan (Baptist) professor of Greek and Latin languages in the University of Louisiana, in his history of Baptists, page 129, translated the above passage from Tertullian. Theodoret, Bishop of Cyrus, who says in reference to Eunomius from whom the heretical sect known as Eunomians took their name, "He subverted the law of holy baptism (trine immersion) which had been handed down from the beginning from the Lord and the apostles and made a contrary law asserting that it is not necessary to immerse the candidates for baptism thrice nor to mention the names of the Trinity but to baptize once only in the death of Christ." In the year 1530 Luther was written to by a preacher inquiring about the manner in which he should baptize a converted Jewess. The following is Luther's reply: "As to the public act of baptism, let her be dressed in the garments usually worn by females in baths and be placed in a bath-tub up to the neck in water. Then let the baptist dip her